ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

A Craftsman's Creed

I hold with none who think not
work a boon ⊠ Vouchsafed
to man that he may aid his
Kind ⊗ With offerings from
his chisel, wheel or loom ⊠
Fashioned with loving heart and loving
mind ⊠ All of the fine traditions and the
skill ⊠ Come from my elders through the
long line down ⊠ Are mine to use to raise
our craft's renown ⊗ And mine to teach
again with reverent will ⊠ Thus do I live
to serve, though least for pay ⊠ With fingers
which are masters of the tool ⊠ And eyes
which light to see the pattern's play ⊗ As it
unfolds, obedient to each rule of our dear Art
So all my craft is praise to God - at once
part homage and part song ⊠ My work's my
prayer, I sing the whole day long As Faith
and Beauty shape the forms I raise ⊠ ⊠

See page 54

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★ January 17, 1940 ★

Defense?

KARL P. HARRINGTON

I am getting to be an old man and should naturally have acquired some historical perspective. More than a half-century ago, when studying in Germany, I noted with apprehension the growing militarism there in that epoch which already alarmed many of the German people and in due time brought forth its natural fruit of devastating war. The argument was for "preparedness," for national "defense," and we know what the real result was.

Several times, from 1915 to 1919, I wrote for ZIONS HERALD and for *The Christian Advocate* articles deprecating the importation of this militarism and these misleading catchwords into our own national life. In the HERALD, for example, on January 22, 1919, I said, "What the result has been for Prussia, for Germany as a whole, and for the rest of Europe, is known of all men. Exhausted Europe is now eager to turn from the system which has proved such a colossal failure and but for which the Great War would never have occurred, and to look forward to a better régime, nationally and internationally." But, alas! they were habituated to the system and could not extricate themselves from its toils. Instead of disarmament, which was so longed for, Germany and all its unhappy neighbors plunged all the deeper into the "preparedness" and "defense" business, and the result is the present terrible war, the total outcome of which no man can yet predict with confidence, though infinite waste and misery are certain to ensue.

It is easy for us in the United States, telescopically from afar, to view the predicament of Europe and that of the Far East, and self-righteously to assume that we are not victims of the militarism "bug." But unfortunately we have no good ground for doing so. In the HERALD of December 8, 1915, I inquired whether "a larger army and navy would make us more, or less, likely to declare war again on some other nation," and replied, "More likely, of course." The prophecy was soon realized, and we have not yet recovered from that war.

Did we, then, go back to our earlier attitude toward big armies and navies? No, the thirst for war could not be quenched. The army and navy have continually asked for bigger increases ever since, and neither Congress nor the Washington Administration dares to deny their requests. We used to talk in millions for military and naval budgets. Now it is in billions. More soldiers, more ships, more airplanes, are demanded every year, while we go hurtling deeper and deeper into the red, toward national bankruptcy, and the Administration has just announced that it has no expectation any more of trying to balance the budget. The President, the radio, the movies, reek with propaganda for the slogans "preparedness" and "defense," only new terms are now added, and we hear of "emergency defense" and "common-sense defense."

"Defense" from whom? from what? Doesn't every well-informed American know that it is preposterous to imagine that either Germany, or Russia, or Japan would be so foolish as to add to its crushing burdens at home by attacking the United States overseas? Wouldn't every general or commodore admit it? Will the navies of foreign nations, at the close of this war, be fit and eager to tackle even our present navy? Some of the nations are already on the brink of suicide. Are they anxious to go the limit? Is it not perfectly clear that all these additions to our military equipment and the plans for a dictatorial regimentation of our national life in case of war are due to a not entirely groundless fear that we shall soon lose our national balance and again undertake an offensive war? We have never yet waged a defensive war. All our wars have been due to our own combative instincts. We are a very mercurial people, very proud, very touchy. Some "incident" connected with Germany or Finland or Japan may send us up in the air and into devastating conflict.

Are the American people willing to be led like sheep by these catchwords? If not, they should tell their representatives in Congress what they really think. Do the periodicals that represent the greatest Protestant church in America dare, by taking a sturdy stand against these trends, to run the risk of being called the terrible name "pacifist"? Let us hope.

With Our Writers

KARL P. HARRINGTON, Middletown, Conn.; professor emeritus, Wesleyan University.

ELDON H. MARTIN, St. Johnsbury, Vt.; district superintendent, Vermont Conference.

HAROLD W. RUOPP, Chicago, Ill.; minister of the Central Church of Chicago.

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MARY DICKERSON BANGHAM, Dayton, Ohio; minister's wife and occasional contributor to the HERALD.

The Mystery of Appointments

ELDON H. MARTIN

As everybody knows, Methodist appointments are made by Methodist bishops who, at the close of a Conference session, assign the ministers to their charges for the ensuing year. The district superintendents of the Conference act as advisers to the bishop in making these assignments. Between Conference sessions and subject to certain qualifications, the superintendent has authority to make such adjustments as may be necessary within his district. In this way, theoretically at least, Methodist churches do not long remain without a pastor and Methodist ministers are rarely out of a job.

It is a great system and often the envy of those who dislike to candidate for a pulpit or who feel insecure, but sometimes it mystifies and irritates both ministers and churches. Any power that is so intimately associated with personalities and is placed so completely in the hands of one or two individuals not only can easily be misunderstood but also can be used in the wrong way. The motives of the appointive powers may be above reproach, but mistakes can be made, and the responsibility involved is terrific.

The situation is complicated by the fact that there are ministers who believe that every change of pastorates should bring a promotion in terms of church and salary, and that seniority rank should be strictly observed. On the other hand, there are churches that fail to see why they should not be allowed to retain a popular minister as long as they desire to keep him, or why they cannot rid themselves promptly of one who is not so popular. It is a mystery also to some people why the church cannot always be given freedom to select the new minister when a change comes.

As a system, Methodism at first was organized in such a way that all ministers in a Conference would move at the same time. Of course, it had its disadvantages and we would not go back to it; but, *as a system,* we must admit that it worked more smoothly in the old way. Only when all the ministers in a Conference move together at regular intervals, do we have a truly itinerating ministry. Under such an arrangement there would be more even sharing of the bitter and the sweet. Ministers would not have time to suffer at the hands of restless parishioners, and churches would be inclined to take their pastors more philosophically. Even if a man's personality did not appeal to a certain parish, the fact that he would move on in a year or two would make it hardly worth while to protest his appointment.

But when, let us say, we have fifty men stationed in fifty parishes and twenty-five of them stay on an average six years in a parish, while the others move every three years, certain difficulties immediately appear. It means that half of the men are restricted in their opportunities to move. It also means that one group of churches has to bear more than its share of the cost and the disadvantages of frequent pastoral changes. Ministers differ in type and ability, even as one star differeth from another star in glory; and undoubtedly this situation tends to deprive certain types of churches of the service of more effective pastors.

Every Methodist minister who is a full and effective member of a Conference is guaranteed an appointment in accordance with the Discipline. The rule does not apply

(Continued on page 68)

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First Things First

A SERMON

HAROLD W. RUOPP

eek ye first the kingdom of God, and his righteousness.—
Matthew 6:33.

A number of years ago, Dr. Harry Emerson Fosdick vrote a book which he called "Twelve Tests of Charac-er." It is significant that he makes the first test of charac-er the ability, and the willingness, "to put first things rst." But this thought is by no means original with Dr. osdick; he received the inspiration for it from the Man of Nazareth. If any person ever cultivated the habit of put-ng and keeping first things first, that person was Jesus! Vatch Him as He moves through the years of His minis-y, and at no time do you find Him becoming so absorbed n mere trivialities that they at last swallow Him up. isten to Him speak, listen to Him pray, see Him at work -and sooner or later you find yourself saying: "Surely ere is a man who isn't living on the circumference of fe; he's down at the very center of things."

When, therefore, Jesus says, "Seek ye first the kingdom f God, and his righteousness," we are not at all surprised. 'hat is just what we should expect Him to say! Jesus ankly recognized what we all know to be true, that some en all the time, and most men part of the time, are not eking first things first. They are busy here and busy ere—but busy with secondary matters.

To begin with, there are those who seek first fame and osition. Now, fame in and of itself is not to be con-emned; there have always been famous men and women, ere always will be famous men and women. What is jectionable is the attitude that says, "O that I were mous! O that I might do something—it doesn't matter uch what it is—that will make me known of men!"

Abraham Lincoln became famous, but Abraham Lin-ln never sought fame; he was too busy seeking life and erty and happiness for his people, whether they were ack or white. David Livingstone became famous, but avid Livingstone never sought fame; he was too busily cupied bringing light to the Dark Continent. Whole-uled Florence Nightingale became famous, but Florence ightingale never sought fame; she was engaged instead ministering to the wounded and dying soldiers in the Crimean War. Even H. G. Wells is willing to admit that Jesus is the most famous man in history, but Jesus never sought fame; He was busy seeking the kingdom of God for Himself and for others. What an interesting paradox it is: the people who have never consciously sought fame are nevertheless the most famous!

Then too, there are people—how many of them there are!—who seek first the things that relate to the health and the strength and the beauty and the comfort of the body. The truth of the matter is we are living in a time when there is a dangerous glorification of the merely physical. Witness the fact, for example, that two men will enter a squared ring and "scientifically" (or otherwise) maul each other, and thousands of others will pay hundreds of thousands of dollars to witness that mauling. Which may be evidence to prove that there is no such thing as evolution, after all!

Our magazines and newspapers and radio programs are filled to overflowing with advertisements that glorify the body, and if we followed their advice as they would have us, most of our waking time would be spent on our bodies. If we want to reduce, we are told how to do it the pleasant and painless grape-juice way; if we want youthful zip and zest, we are admonished to become eaters of yeast, with its four essential vitamins. Women are urged to use the kind of lotion that will give them "soft, pleasing hands," or the kind of soap that will give them "the skin you love to touch." The inevitable effect has been the development of a constantly skin-conscious womanhood where every new wrinkle becomes an added heartache. Men, on the other hand, are told that to be successful they must fairly exude success; their trousers must be so-and-so, and they must look at their heels, for "everyone else does." Alas, alas, poor old Abe Lincoln, whose sleeves were too short, and whose pants bagged at the knees; Abe Lincoln, who, when asked how long trousers ought to be, replied, "Long enough to reach the ground"—and let it go at that!

What I want to come to is this: a man may have a body like one of the fabled Greek gods, but lodged in it there may be a spirit of petty, puny dimensions. A woman may

have a skin of faultless texture, with superimposed decorations, but a soul that repels. All the while there stands Jesus pleading with us to seek first the kingdom of God and His righteousness—to seek first soul beauty and soul strength! It is not glandular rejuvenation that most of us need, but the renewal of a right spirit within us. Not face-lifting, but faith-lifting!

Once more, there are those who seek pleasure first, who try desperately to avoid every difficulty, every pain, every sorrow. Their philosophy of life is as brief as it is cheap and lazy: "Eat, drink, and be merry." In short, enjoy yourself! So absorbed do they become in their search for pleasurable experience that there is no time or energy, and finally no disposition, left for the bigger and finer quest of which Jesus speaks.

Dr. Fosdick tells of a ride he once took on a Fifth Avenue bus in New York City. In the seat just in front of him were two women—close friends—whose conversation he could not help overhearing. In an hour's talk together, they put on display all their interests and "loves"—bridge, gambling, musical comedies, dancing, automobile trips, clothes. Nothing else! "These women live in one of the most needy and critical generations in history . . . when there are great enterprises to serve, great books to read, great thoughts to think; and yet their lives, like a child's doll, are stuffed with sawdust. They represent in an extreme form one of the commonest failures in character —the crowding out of things that really matter by things that do not matter much."

Finally, there are those who make the earning and accumulation of wealth the chief business of life. As William Jennings Bryan used to say, they spend the first half of their lives trying to earn a fortune, and the last half trying to hold on to it.

Let it be said quite frankly that in a world such as ours, where money is used as the medium of exchange, money is necessary to life—only a false asceticism would say otherwise. But when the desire to make and accumulate money becomes the dominating passion of a man's life, then beware! For that passion has a way of crowding out everything else. Some things money will buy, but some things it won't. You can build a house of magnificent proportions with it, but you cannot build a home with it. You can pay for servants, but you cannot buy love. You can purchase pleasure with it, but not happiness, and certainly not blessedness. You can provide yourself with tickets for everything,—the theater, the opera, a trip to California,—but no amount of money will buy a passport into the kingdom of God.

"I wanted the gold, and I got it—
Came out with a fortune last fall;
Yet somehow life's not what I thought it,
And somehow the gold isn't all."

No, it never is, it never has been, it never will be.

All life turns out to be a quest. We are all in search of something. Some are seeking fame, some are seeking physical strength or beauty, some are seeking pleasure, and some are seeking gold. To all these Jesus says: "You are on the wrong track. None of these things has lasting value; they are as transient as snowflakes on a mild winter day. Seek first things first; seek first the kingdom of God and His righteousness."

And the reason we are to seek for the kingdom first is twofold: on the one hand, that quest will determine and control our search for everything else; and on the other, if we leave it till second or third, we shall never find the time to seek it at all. Speaking of books, Ruskin once said, "If you read this, you cannot read that." Quite right! If you do this, you cannot do that; if you think this, you cannot think that; if you seek this, you will not have time to seek that.

Well might Jesus say to us who profess to follow Him: "My friends, seek ye first the kingdom of God. Nothing is so valuable as that; nothing in the long run matters so much."

And what is this kingdom of which He speaks? What is it but the kingdom of justice and righteousness, the kingdom of sympathy and understanding, the kingdom of right attitudes and right living, the kingdom of love and good will and peace!

And where shall we look for this kingdom? Where but in the deep places of our own hearts where lie hidden our secret thoughts and motives and desires? "Lo, the kingdom of God is within you." Wherever the search may end, that is where it must begin—*within ourselves*. Until we have found it there, we shall not likely find it anywhere else.

And when shall we seek for it? That question too must be raised; for in this matter, as in so many others, we say, "Sometime," or "Tomorrow, I shall take up the search." But tomorrow never comes! When shall we begin seeking for it? Today, now, at this very moment. "It is later than you think"—so runs the inscription on the sundial.

"Look to this day!
For it is Life, the very Life of Life.
In its brief course lie all the Verities and
Realities of your Existence:
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty.
For Yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today well lived makes every
Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn."

Today then, and every day—now and always—seek first the kingdom of God, the kingdom of eternal values. In asking it shall be given you; in seeking you shall find; in knocking it shall be opened unto you; and once it is opened, life will become vibrant with meaning and joy and power.

THE SECOND COMING OF CHRIST

OLIVER M. KEVE

"It is definitely foretold," writes Dr. George P. Mains, "that Christ is again to make a visible advent to the world, following which, and as its consequence, most phenomenal and universal changes will take place in human history." Let us suppose that on a day the entire world would be made conscious of the fact that Jesus was present on earth to set up His kingdom. What would develop, as we know Christ? Judgment would be clear, accurate, undelayed, impartial, tempered with mercy. No another stroke would be taken in the making of any instrument of war. In the presence of His reigning personality, the brotherhood of man would emerge as both official and spontaneous. Disease would tend to disappear. Who knows how much of the sheer physical suffering of humankind is due to somebody's sin, somebody's selfish disregard for others? Racial antagonisms would subside and we should discover that, in a reign of love, differences

(Continued on page 60)

BY THE WAY—
Comments on the Passing Pageant

★

HALFORD E. LUCCOCK

There Must Be a Moral to This—

"There was a dachshund once so long,
He hadn't any notion
How long it took to notify
His tail of an emotion.
And so it happened, while his eyes
Were full of woe and sadness,
His little tail went wagging on
Because of previous gladness."

Look the Arms Budget in the Mouth—

The melancholy days have come, the saddest of the year, when in an atmosphere of alarm, with bogies to the right of them and bogies to the left of them, Congressmen will take up the proposal to vote by far the largest military and naval budget ever proposed in peace time in the history of the country. This budget, including public works projects of a military and semi-military nature, will be in excess of two billion dollars.

The valid objections to this staggering budget do not come from a lack of concern for national defense. On the contrary, the trouble with such a budget is that it is emphatically *not* a national defense budget, though it masquerades under that name. These fantastic figures have no meaning as a provision for the defense of continental America. Adequate defense could be provided at far less cost, if genuine defense of United States territory is the aim. The proposed budget is too adequate unless overseas crusades are being planned for. If that is the policy of the Administration, it ought to be honestly stated, and not camouflaged under the deceptive trappings of a national defense program.

One factor, undoubtedly, that has gone into the making of the budget and the whipping up of support for it is the war scares and the shivering fears so easy to induce in days like the present. The most fitting preamble for the army and navy budget bill would be James Whitcomb Riley's familiar lines, "The Gobble-uns 'll git you ef you don't watch out." For it is goblins and terrifying Jack-o'-lanterns that are being moved up into position in the impending discussion in Congress. The familiar fairy tale of a Fascist or Communist invasion of the United States is already being trotted out by military enthusiasts to make our skins creep. The logic runs that after this present war Germany or Russia or both will invade the United States. The idea that, after a long and exhausting war, Germany would be in a position to launch an invasion of this country, three thousand miles distant, is too absurd for credence, unless one shuts off one's thinking apparatus entirely. But that is just what many people, including some Congressmen, are doing. The moment one looks with any careful scrutiny at such a possibility, it becomes a wilder story than any in the "Arabian Nights." Trying to imagine even the combined naval forces of Germany, Italy, and Russia, as a guard for a gigantic overseas expedition 3000 miles away from bases, exposed to the present air and naval force of the United States, is too great a strain on a normal mind. Yet such fantasies will undoubtedly play an influential part in pushing the United States into an unprecedented orgy of spending. Entirely apart from that is the inevitable result that, with technological advance so rapid, a large part of this spending would go for ships and planes made obsolete by the time they are built.

If it is a good thing to look a gift horse in the mouth, it is an even better thing to look such a budget in the mouth.

"We Offer the Duke of Wellington"

As a contribution to the Methodist *Advance,* now being promoted throughout the church, we offer the Duke of Wellington. (If that seems a bit obscure, just go on reading for a few sentences. But we warn any innocent reader that these paragraphs aren't really about the Duke of Wellington. They are about you. Most uncomfortably still, they are about *me.* And they are embarrassing to the writer.)

The British historian and biographer Philip Guedalla has been giving a lecture in this country this fall and winter on biography. In it he speaks in his witty and fascinating manner of the difficulties of the biographer in getting a real understanding of the man he is attempting to portray. After all the multitude of outward facts have been dug up, there still remains the great question "Just what was the man himself?" Mr. Guedalla raised the questions: What is real historical evidence on that point? How can we actually know what sort of man he was? He reached the surprising conclusion that one sort of genuine evidence might be found in the hero's tradesman's bills. Find out what a man actually spends his money for, and you have first-hand unimpeachable evidence on what sort of man he was. He gave an illustration of his own problem in writing the massive biography of the Duke of Wellington. During his researches he found a large sheaf of bills, dating from several periods of the Duke's life. Here, said Mr. Guedalla, was real evidence of the real nature of the man.

That biographer's judgment is a disturbing mirror in which to live. Find out how a person spends his money and you find the real man.

And where does the Methodist *Advance* come in? you may ask. Well, it is already in. Increased support of the church and its enterprises is not the whole of the Methodist *Advance* program. It is not even a major part of it. But it is a real and indispensable part, a test of the reality of the whole thing. As Methodists, we might well try the method by which Wellington's biographer got the "low-down" on him. What do we spend our money on, proportionately? How does God fare in the race with the butcher, the baker, and the modern equivalent of the candlestick-maker, the electric light company? If we want to know what sort of Christians we really are, there is one place where we can get real historical evidence—the stubs of an old check-book. Get out one of yours and look through it. What do those eloquent stubs say to our biographer, and to us?

ZIONS HERALD

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L. O. HARTMAN, Editor and Manager

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Progress in Character Education

One of the most rewarding as well as accurate books dealing with the development of personality from the Christian point of view has just been published. Its title, "Their Future Is Now,"* is a phrase peculiarly appropriate to the philosophy that its pages defend. The author, Dr. Ernest M. Ligon, is associate professor of psychology in Union College, Schenectady, N. Y. Unlike many psychologists, he combines a Christian interpretation of life with a high level of professional achievement.

"Their Future Is Now" represents a very genuine advance in the realm of child and adolescent psychology because of four features which it embodies. First of all, "it sets forth definite goals for character development." This group of ideal traits finds its basis in a previous study by the same author entitled "The Psychology of Christian Personality." In this volume Professor Ligon interpreted the Beatitudes as a formula for a well-developed personality with an eightfold goal: vision, love of righteousness and truth, faith in the friendliness of the universe, a dominating purpose, sensitiveness to the needs of others, forgiveness, magnanimity, and Christian courage.

A second contribution of this exposition is in its emphasis on the individual differences among children. A novel device for the measurement of character known as a "personality profile" is offered and its possible uses are outlined. In the third place, the author proposes to ascertain the progress of normal children at each age level, such periods being limited usually to two years. Questionnaires are submitted at the close of appropriate chapters for this purpose. Finally, Dr. Ligon presents a new method in character training whereby each child is allowed a larger scope for his particular aptitudes. This advance is made possible by the development of curricular units which permit a flexibility unknown in older systems.

The author approaches the task embodied in his book in a very gracious spirit. He writes with no thought of finality, but with the expectation that further experimentation will produce more accurate techniques. His willingness to allow religion a place in the molding of personality no doubt prompted him to encourage the research project which for more than three years has been conducted jointly by Union College and the Westminster Presbyterian Church in Albany. Indeed, "Their Future Is Now" may well be regarded as the outgrowth of the laboratory work carried on with the children of this parish.

We commend this volume to the ministers, church school workers, and thoughtful parents of America. It is both history and prophecy. It points to the great difficulty of integrating "the simple gospel" with growing lives in this complex age. For this reason it should be studied with zest.

*THEIR FUTURE IS NOW. By Ernest M. Ligon, B. D., Ph. D. The Macmillan Company: New York. Price, $3.

Cover Creed

All men and women who work either with hand or with brain should read "A Craftsman's Creed," which appears in artistic form on the front cover of this issue of ZIONS HERALD. We are indebted to Mr. Edward Mathews, of the Edward Mathews Guild of shoe craftsmen, Boston, for the opportunity of publishing this creed, which seems to be of unknown authorship. Mr. Mathews originally secured it from the Guild of All Arts at Scarborough, Ontario, Canada.

Japanese Cabinet Upset

After a strange political drama last Sunday night in Tokyo, during which newspapers and radio stations announced the appointment of General Shunroku Hata, retiring war minister, as the country's new premier, official sources disclosed that the appointee was actually Admiral Mitsumasa Yonai, a navy career man. It was said that ninety-year-old Prince Kinmochi Saionji, the last of Japan's elder statesmen, had made the final decision, in which one of the most important factors was Japanese relations with the United States.

Plot

A fantastic bomb plot on the part of an organization known as the "Christian Front" to shoot its way into power in this country with arms stolen from the arsenals of the United States Army and set up a Hitler government here was revealed on Sunday of this week by J. Edgar Hoover, head of the Federal Bureau of Investigation, after a six months' study of the movement. The scheme included the assassination of twelve congressmen and the seizure of the nation's vital works of industry and transportation. Eighteen members of the Christian Front, more than half of whom had served in some branch of the country's armed forces, were arrested.

GROPING LAYMEN

Laymen of the Christian church are groping for something. They are by no means certain just what they are seeking, but if they were pressed for an answer to the question they would probably reply, in general terms, that they desire to see religion become a more potent force in the world, and to have a part in the effort to achieve that end.

There are many signs of a growing lay interest in Christianity as the one hope for this stricken world. A few days ago two distinguished Protestant Episcopalian churchmen in Boston sent out a letter inviting a large group of exceptionally intelligent and forceful churchmen of the various denominations to come as their guests to the Harvard Club for dinner and a discussion of the present state of the world and the obligation of professing Christians in the situation. A number of leading Roman Catholic and Jewish laymen were included in the call. The letter had in it a strong reminder of John Wesley in its reference to the desire of these two men to see the "principles of Christianity" more powerfully realized in the world; for it will be remembered that the founder of Methodism once declared that "the problem of problems is to get the principles of Christianity put into practise."

Another group in Boston is projecting regular weekly luncheons to discuss the present obligation of the Christian church to society. A layman invited to be one of the speakers for this group is a former Rotary official. In commenting upon the general subject of business men and religion, this layman recently remarked that the weakness of the service clubs is their lack of a straight-out recognition of Christian principles as a remedy for the world's ills.

A few years ago a group of business men in New York, impressed by the serious implications of the crime wave and the wide-spread breakdown of morality, set up an organization called the "National Committee for Religion and Welfare Recovery" which has as its object the stimulation of a new and vital interest in the church and religion. In Chicago, the American Business Men's Research Foundation is rendering valiant service in the cause of temperance and prohibition. In the same city The Layman Company has been operating for a number of years as a non-profit organization distributing a wide variety of literature on the general subject of Christian stewardship. The Oxford Group Movement, while for the most part under ministerial leadership, has nevertheless strongly appealed to laymen in all denominations. They have been largely responsible for the spread of its popularity.

In the former Methodist Episcopal Church, South, a few years ago, a revival of lay activity began to develop which brought forth much good fruit, and at the Uniting Conference in Kansas City last spring, provision was made for a "Board of Lay Activities" for united Methodism. There are many other indications in various parts of the country of the hunger of laymen for genuine religion and for an opportunity to help intelligently in giving it new scope and power.

And yet the laymen are groping. They do not lack interest and enthusiasm, but they are uncertain concerning their objectives in detail and the best methods to pursue in getting "the principles of Christianity put into practise."

Many of the leading churchmen, if for the moment we eliminate lay women from the discussion, are business men. In their field they are at home: they know how to work, what to do. But when they come into the councils of the church they are in a different atmosphere. Religion deals largely in the intangible values, not in practical business propositions. We in the church must operate on a voluntary basis in seeking to further the cause of Christ; we are estopped from "handing down" anything or coercing men in any way. In the religious field we cannot always hope for immediate results or see them with our eyes. "Efficiency," that pet word of the man of affairs, has a far more comprehensive meaning in Christian than in business usage. The kingdom of God comes not with observation. Consequently, a church may appear to the practical man to be "doing nothing," whereas, judged on a fifty-year basis, it has silently accomplished wonders in the slow changing of personalities and the radical transformation of characters. The church deals in eternal principles, the same yesterday, today, and forever. To be sure these principles must be applied, but wise Christians will not seek to alter the basic teachings of the faith in an effort to curry popular favor, after the fashion of those experts in human affairs who completely revolutionize a business institution "from top to bottom" in an effort to make it "produce."

Laymen for the most part are busy men. They have very little time to familiarize themselves with the history of the church, with philosophy, theology, art, literature, and science. They hardly have time to read their Bibles. Hence they come into church leadership with little or no background except their business training, which is important, of course, in the practical side of church work. They come, however, with an eagerness and devotion that is both beautiful and highly valuable.

A word should be said at this point about the failure of the ministers throughout the years to give adequate attention to the training of their laymen. It is sad beyond description the way we have neglected them. We have sought their money, hammered them on the question of "attending church," and given

them some small jobs of ushering or hand-shaking, but upon the whole we ministers have not trained them, watched over them, confronted them with great tasks. The vast untapped reservoir of power in the church of Jesus Christ today is the layman.

What can we do to bring the layman into his own and give the church a chance to avail itself of his abilities? We must care for his soul. We must bind him to the church with hoops of steel. We must stop just "using" him for his money and his presence and begin to take him into partnership in the work of God. Give him a chance. He will make some mistakes. So do ministers. Train him. Talk with him about the church, its objectives, its plans, its methods. Seek his advice. Get him to read at least one good solid book a month on some phase of Christian thought or activity. See that he takes his church paper. Open his eyes to the whole wide world. Show him why Christ died. Furnish him something to do—something big and exacting. Induce him to take some part in interdenominational enterprises. Persuade him to assume leadership, to make addresses, to do personal work with others, to participate in philanthropic, benevolent, educational, and reform movements. Make of the layman a power.

It can be done. If anyone thinks it cannot be done, let him consider the efficiency and power of lay women who, deeply interested in the church and having perhaps a little more time for study and religious activity than the men, have developed and successfully operated important undertakings of national and world-wide significance like those of the Woman's Home Missionary Society and the Woman's Foreign Missionary Society of our own church.

What the laymen need and are asking for is a better understanding of the church and its work, a clearer knowledge of what is expected of them, and a program of vital thinking and doing. The Board of Lay Activities is an inspiring sign of a better day, but if it is to remain simply another organizational set-up with generalized objectives it will not accomplish the end desired. Since the meeting of the Uniting Conference, laymen in local churches have been persistently asking what this board means for them, how it is going to work, and whether it really provides something new and worth while or is nothing more than the old order of things under a new and alluring name. The board as it functions not only in the general but also in the local church should be, not an end in itself, but a means to develop and utilize latent lay power for the purpose of making Christianity a vital force in the community, the nation, and the world.

Episcopal Comment

Commenting on the article "The Evolution of a Pacifist," written by E. Dent Lackey, pastor of First Methodist Church, Thompsonville, Conn., which appeared in ZIONS HERALD of October 4, 1939, Bishop Brenton T. Badley of Delhi, India, in a letter to Mr. Lackey says:

> Your article in ZIONS HERALD on "The Evolution of a Pacifist" has just been read by me, and I wish to express my appreciation of the clear and forceful statement you have made on the issue. The position you have taken is one that I whole-heartedly endorse. It is the view very generally held by our American missionaries on this field, and is the conviction of the great majority of India's informed people. I am thankful that you have had the courage to express it in one of the leading organs of our great Methodism.

Methodist Minister Protests

In the January 4 issue of *Foundry Facts,* weekly bulletin of Foundry Methodist Church, Washington, D. C., Rev. Frederick Brown Harris, the minister of the church, clarifies his position relative to President Roosevelt's recent appointment of Myron C. Taylor as his personal representative to the Vatican. Says Dr. Harris:

> If Mr. Taylor, who is a very high-grade man, is sent simply to talk to the Pope about using his great influence in the cause of world peace, there can be no objection to that. We agree that any move in the direction of peace is worth while. However, the "fly in the ointment" regarding this appointment is that Mr. Taylor goes as one of ambassadorial rank. That is the thing to which millions of Protestants object. It is not bigotry or intolerance which refuses to grant recognition to one church which is not given to all the churches. We would fight to the last ditch for Roman Catholicism, even though it is a minority, to be granted every right and every recognition which comes to Protestants. That is the American way. But all that is American within us also fights against any special recognition to one group not granted to another. All we are anxious to guard against is the recognition of the Papal Court as a temporal power, which would lead finally to a representative of that church heading the list of diplomats in this Capital City. Let the church be the church, and not a church plus a state.

Representatives of the Baptist, Lutheran, and Seventh Day Adventist churches, holding practically the same position as that of Dr. Harris, recently called upon President Roosevelt to talk over the issue. In reporting the conversation, Dr. Rufus W. Weaver, a leader in the Southern Baptist denomination, who acted as spokesman for the group, said, "The President told us that he appreciated our position and, of course, approves in principle our position that the church and state must be separated."

In this connection the comment of Bishop Ivan Lee Holt of The Methodist Church, made in the course of an address before the Sunday Evening Club in Chicago, is interesting. Bishop Holt said that the decision to send a leading Protestant layman to the Vatican was "a great forward step toward securing a united front for peace in the world."

It appears now to be up to the President of the United States to say definitely that Mr. Taylor goes to the Vatican not in any sense as an ambassador but simply as the President's informal representative to confer with the Pope solely on the peace question, and that his action in sending Mr. Taylor has no further implications.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

Biblical Genealogies

To make any adequate approach to a mastery of any great literature, we must come to terms with its peculiarities, even when they do not seem to be possessed of value or attractiveness. If a book is really great, there must be a reason for what seems, at least at first glance, an impediment to a clear grasp of the meaning which the author is trying to convey. The problem that faces the reader is the discovery of that reason.

In the Bible, and especially in the Old Testament, there are certain passages which are never read in public worship. They are not even read in private. Indeed, in serious study of the Bible they are passed over very quickly. Lately there have been several publications of arrangements of the Biblical text for popular reading, and invariably these passages are omitted altogether. I mean the genealogical lists, like those in the fourth, fifth, and tenth chapters of Genesis. This week I should like to face the problem that is raised by their presence in our Bible, for I do not think that the easy method of completely passing them over is worthy of those who really mean to make the Bible a possession of their own.

Now, in the first place, these lists stand for the conviction that the human race is one. The authors of the book of Genesis believed profoundly that the descendants of Abraham had a peculiar relation to God which distinguished them from all other races. But they never allowed themselves to become a prey to the stupidity of thinking that this distinction cut the connection between the children of Abraham and the other sons of men. The blood of Adam flowed in the veins of all mankind, and Abraham's descent was to be traced to the same source as that from which sprang all the nations of the earth. For these inspired writers, the problem was not one of finding an explanation for the fact that in all the diversity of tribes and races there was still an underlying unity. This unity is a stubborn fact which must be explained away by the modern as by the ancient prophets of a racial superiority based on something which they call purity of blood. Rather for the Biblical prophets the problem was that of explaining how it was that the race, originally and always of one blood, had become so divided. They were convinced that these divisions were not matters of physical descent and therefore among the hard and unchangeable facts which are rooted invincibly in the original nature of things. They were based on moral choices and differences in moral opportunity, and consequently by human choice and motion they could be changed, all the more because all men had as their original heritage a spiritual likeness to God, in whose image the first parents of all had been created to replenish the earth with beings like themselves.

Thus these dry lists of names have a message of peculiar significance for our own times. The senseless emphasis on "blood" which has disgraced Germany, which desperately aggravates the difficulties of our relation to our colored fellow citizens, which is as scientifically indefensible as it is morally vicious, gets no encouragement from the book of Genesis. Its validity is specifically denied by these much abused and neglected genealogies.

But, valuable as this is, it is not the only message that these passages have for us. If you will read the last part of chapter four in Genesis you will notice that this is no mere list of names. Here are actual persons who were originators of the great arts and crafts by which man has been lifted above the level of savagery until at long last he has attained the power and beauty of a real civilization.

We do well to take this to heart. All that we have we owe to long-forgotten men and women who at great cost were pioneers on the unmapped ways which now we tread in safety and ease. The very food we eat, in its luxurious abundance and variety, is the result of a long and by no means easy evolution which began when some far-off ancestor of ours conquered his own hunger that he might domesticate the wild animal he had trapped instead of eating it. It was by his victory over his appetite, by the sacrifice of the present to the future, that Jabal became the father of such as have cattle. The great world of the arts was discovered first when Jubal learned and taught the sweetness of ordered sound, bringing to his race the loveliness that we call music. It cost him the ridicule, perhaps the persecution of his barbarous companions,—I wonder what that lusty old savage, Lamech, thought of this queer son of his,—but Jubal dared to be first in the long line of those who have interpreted the living thirst after beauty which is part of our human endowment. Then this genealogy takes us to the first forge, the glow of which in some primeval forest was the dawning light of man's growing mastery over iron with all that it has meant for his empire over nature. Think of what steel means for us today, and then calculate—if you can—our debt to Tubal. We do not have to take the genealogy literally to realize that here we have an expression of a mighty truth—that to the toil and sacrifice of long ago we owe all that makes our lives rich.

Nor is there wanting the note of realistic warning which tells us that all our mastery of nature may be gained to our own undoing. Grim old Lamech found the work of Tubal-cain more to his liking than that of his musician son, and brought from the forge a sword with which he made himself feared—and, we may safely guess, hated. We have not yet learned aright the lesson that Lamech failed to learn—that only as we have the spiritual power to use it aright can power over nature be safely ours.

One last word—there are genealogies in the New Testament as well as in the Old. The human descent of Jesus is traced—out of that long line which included Lamech came the Saviour of the race, so Luke would have us know. And as though he anticipated the wonder that from an heredity with such dark links could supreme goodness and greatness come, he ends his list with one great phrase —"the son of Adam, the son of God." It was to recall us to the realization that we are sons of God that the only begotten Son Himself came as bone of our bone and flesh of our flesh.

After all, there *is* a point to these genealogies.

Listen, Church!

A CRITICAL BUT HOPEFUL ANALYSIS OF THE CHURCH'S FUNCTION IN OUR DAY

FREDERICK SPENCE

I shall never forget the hour at the Methodist General Conference at Kansas City in 1928 when a former official of the American Red Cross Society calmly and solemnly laid at the door of the Christian church the responsibility for the World War. I wonder, as I look abroad at the confused world in the present crisis, what history will say of the Christian church in this hour. By the church, I mean those great organized societies, Roman and Protestant, that stand as the representatives of the followers of the meek and lowly Christ.

I am not unmindful of the fact that, whatever weaknesses and faults the church may have, and however helpless it may seem to be in the midst of all this confusion, it is still the best institution we have, and in these challenging days it has the greatest opportunity for distinguished service of any group in human society.

But as one looks at a world ignorantly led by blind and selfish leaders, as one listens to conflicting voices and the voices of despair, one cannot but wonder where the voice of God is going to come from, through what and through whom He is going to speak. If He does not and cannot speak with authority through the church, how will He speak? God speaks through the intelligence and personality of man, through the significance of great movements, and through the operation of His law.

> "I cannot speak till the people speak;
> When men are dumb, my voice is dumb."

And how futile the church seems in the present world crisis—a crisis in which there is no clear voice to guide, in which the so-called statesmen of the world are spending their strength in seeking to maintain political power and political traditions, and refusing to grapple with the vital and basic problems! Back of war, back of unrest, lies a great human problem—the problem of the distribution of wealth, the right of man to work, and the readjustment of society to a new and scientific age.

The weakness of the church lies in its institutionalism. It does seem as though we had been more concerned about building an institution than about releasing a dynamic. Statistics have loomed larger than moral and spiritual values. Men, like sheep, have been marked in figures. The success of a minister has been measured too much by material standards. If a man has been a go-getter, then his stock has risen. It has not mattered what he succeeded in getting, if he has raised the income and increased the statistics. The emphasis has been placed too much upon the machine, in forgetfulness of the fact that to be able to say "we are building two a day" may be a symbol of tragedy and not a sign of victory.

Then, there is too much interference with the freedom of the pulpit. The preacher is in danger of becoming a magnified Charlie McCarthy, an automaton, or a profiteer, instead of a prophet. A friend of mine, returning from his vacation in the East, tells me that the leading laymen in the church that he visited said to him: "The church is in a healthy condition. We have a preacher who does as he is told. His sermons end in fifteen minutes or he hears from his board, and he knows better than to discuss internationalism, economics, or politics. He is told to stick to the simple gospel." By this he doubtless meant a gospel that did not disturb either men's consciences or their private practises.

It is humorous, to say the least, for the man in the pew who has limited opportunities to look out on his world, because of his absorption in his business of making more profit, to tell the man supposed to be the mouthpiece of God what God should say through him, or to insist that he give the people what they want. The preacher must have a vital experience and an authoritative message; he must not be an echo. He should not make his pulpit a coward's castle from which to bombard his enemies, but a throne from which he speaks as a courageous, kindly, persistent exponent of principles, having no fear and asking no favor.

Of the church's lack of unity, what can one say? We are in the tragic position of fighting a guerrilla warfare. So often we spend our energies and ammunition upon each other, presenting no common command, no single objective, no great unifying passion and purpose. The church divided, torn by conflict, and striving for institutional dominance rather than for spiritual power, presents a tragic picture.

Let it be repeated that the church is too much occupied with its institutional life. It feels it must preserve property, it must increase its wealth, it must build statistics, and it must maintain its institutional entity—all of which give a false concept of progress.

The church is too much concerned with its dogmas. It spends its time contending for the Second Coming of Christ, when it has not yet discovered the significance of the First. We have fought about the virgin birth, but have only feebly fought for those rights of every woman to be capable of healthy and normal motherhood.

What a confusing picture the pulpit gives! Much of the preaching that I heard during my absence last summer could not, for a single moment, disturb the devil, and I am confident it could not arouse the interest of God. It was "icily regular, splendidly null," and apparently did not do much to arrest the attention of intelligent men. I went to listen to a friend of my own family, one to whom the English Methodist Church is looking for leadership. The congregation was large, the service was dignified and warm, and his message was human, intelligent, and fearless. He paid the finest tribute to Karl Marx that I have ever heard or read—a tribute to the economic and social philosophy of the man, not to Soviet Russia. Such a statement in ninety per cent. of the American pulpits would have created a storm of protest. There seemed to be no ripple of dissent. It is evident that the men who are holding congregations of serious-minded people are the men who are fearlessly grappling with present conditions and facing the problems of a world of reality. One trouble with the pulpit is that we are ringing the changes on old phrases and defending obsolete dogmas.

My observation in England, as in America, evidenced the fact that the fundamentalist group are still attracting crowds by playing upon the fear and ignorance of the

people. Here and there some sensational preachers, like many who disgrace the modern pulpits in America, were posing as critics of the latest plays and catering to a superficial and shallow group. But the majority of the preachers were still talking about the "glow" as though religion were an emotional jag, and the beginning and the end of religion were one's own personal ecstasies, instead of a great moral and spiritual passion. In contrast, however, there were some few strong, outstanding men who, by sheer force of intellect and personality, were commanding attention.

Our greatest hope today lies in the fearless men who are somewhat indifferent to either traditions or institutional demands: the rebels who refuse to be regimented, the Dick Sheppards, the Dean Inges, the Canon Ravens, the McConnells, the Harry Wards, the Father Colonys of the Protestant Episcopal Church, the Father Maguires of the Catholic persuasion, and the great host of high-minded men of every branch of the church who have insisted that Christianity is not a dogma to be defended but is a life to be lived.

God is not above the stars but in every individual, and in every good movement that makes for justice, liberty, and righteousness. Religion is concerned with the order of human society. It is the art of teaching men how to adjust themselves so as to live in harmony with themselves, how to adjust themselves to their universe and the God who created it, and how to adjust themselves to the order of the society in which they live.

Until we begin to realize that religion is not a dogma, it is an attitude and a spirit toward life; until we begin to think of the ministry not as a profession but as a calling, and a high calling; until the dead hand of tradition and the ruthless grip of institutionalism and materialism give way to a crusade for the ideals of the Man of Galilee; until man-made Christianity, which reflects the whims, fancies, and the prejudices of the selfish desires of man, bows down to the spirit of meekness, justice, and righteousness of the Master, we shall fail to meet the crises of history.

All hail to the men who, in spite of discouragements, still see great hopes for the church—a church not dominated by laymen who protest against the preachers because they denounce ten-dollar-a-week wages! All honor to those prophets of a new day who see clearly that we can well afford to reduce our dogma if we have courage to increase our faith—those prophets who insist that faith is not a dogma or even a static creed! Faith is confidence in the goodness that lies at the heart of the universe; faith is the daring to believe in those values that are so lightly esteemed among men today: kindness, virtue, honesty, justice, and unselfishness.

God help us if the great principles that are the principles of Jesus, and that have very little to do with the things over which the church has divided, cannot become the great objectives of all our labors and of all our desires! God help us if the church cannot see her task!

It is a confused world; but the lights are not all out. It is a world of sorrow; but all the music of life has not been silenced. It is a world of perplexity; but there is still more light to be discovered. What a world of tremendous responsibilities! What a challenge to the Christian church to forget its institutionalism, to forget its selfishness, to forget its narrow creeds, to forget its worn-out traditions and realize that its mission is to spread light and life—the Light and Life of Him who is the Light and Life of men!

ENTER. REST. PRAY.

Mary Dickerson Bangham

Many times, since I first entered the church as a stranger, have I entered for rest and prayer. In the downtown section of a modern industrial city, I find it a quiet place of sanctuary. I wish all churches were open, daily, for entering and for rest and for prayer!

This day I found the sexton cleaning a side aisle. I walked past him and stood before a picture of Mary. Small angel faces surrounded her, some solemn, some almost roguish. I remembered our little boy's insistence that all the children in Plockhorst's "Jesus and the Children" were named "Elmore" after his playmates. One of these baby cherubs looked amusingly "Elmore," and the lovely understanding Mother of Jesus did not seem shocked at my thought.

"Beautiful picture, isn't it?" The sexton asked the question. "Very beautiful," I answered.

He told me its story. A member of the church had found the painting in her attic. He, the sexton, had cleaned the canvas and made for it a wide frame of dark walnut. "Out of one of the pews in the old church."

He showed me the altar. Two tall, beautifully wrought candlesticks stood at each side. He had made them "out of odds and ends" he had found around.

I didn't say the usual banal things. I was too moved. "How you must love to do this!"

"Well, it's really my trade," he answered. "You see, I'm from the Old Country. My father followed it before me, and I learned it from him. I work in both wood and metal. I do it summers, mostly, and in my spare time."

"Which Old Country?" I asked.

"Germany—Saxony," he said. He turned on the altar lights. He told me they burned the candles in the seven-branched candelabra, and in the tall candlesticks, for every worship service. "But we keep a floodlight on the picture of Jesus and on the Madonna over there all the time. I come in at seven mornings to turn them on."

He invited me to a church service. I told him I was the wife of one of the ministers in town, but that I would visit their services soon.

"Would you like to have a cross?" he asked. I said that I would.

In a few minutes he brought small crosses of dark wood. "One for you and one for the Mister. You can gild them if you want." I said I liked them better as they were! "Well, that's the way they're supposed to be." He had made several hundred for the Easter congregation! "Did-did you think of it, too?" I stammered. "Yes." He seemed surprised at the question. "I made some for the primaries, too. You'd be surprised at how those little ones hold on to them."

I looked about at that beautiful church. Gumwood crosses made by the sexton for everyone! I had come there wishing to worship, for a few moments, alone. Can one, in reality, ever worship alone?

My heart was strangely open to the Old Country toward which it has been partly shut these recent months of crisis; to friendship (I who seldom speak to strangers!); to an increasing knowledge that many of the world's great creative personalities are to be found at humble tasks. *And why not?*

The sexton went back to his scrub bucket and brushes. I looked in silence before going on to my Saturday's marketing. In the silence was gratitude for a sister church which is open, daily.

The Second Coming of Christ

(Continued from page 52)

of race and language would become inconsequential. The production of earth—fruit, vegetable, grain—would be increased beyond our former dreaming, for men's time and energies would no longer be wasted in destructive activities. No one in all the world would need suffer for food, shelter, clothing. And, finally, there would come about that something, that atmosphere of confidence and trust, that rest of spirit, that fine adjustment of lives one to another which would lead to a universal peace and a complete coordination of the energies of men for the general good.

Are there evidences that the Second Coming is close at hand? Many so believe. They point to the moral condition of the world today as fulfilment of prophecy and an indication that men without Christ are coming quickly to the point of utter chaos, from which only the swift inauguration of the heavenly kingdom can save us. The Jew, baffled and beaten at every turn, has come, in the opinion of many, to a place almost of finality in his despairing wanderings, indicating the close of a prophetical chapter. Evidences of the Advent are so clear that it must be right at the door, in the opinion of many. Others are convinced that the coming will be in no sense cataclysmic, but through years of preparation the spirit of Christ will finally become dominant in the lives of men, quiet as the falling dew, unobtrusive but effective and all-pervasive. No matter what our theory concerning the Second Coming, it would seem that as followers of Christ we are privileged to pray for His coming, hoping, longing for His presence, never losing courage, never yielding to despair. He is coming! When? We are told that we cannot know. We wish Him to come quickly. With the writer of the book of Revelation we may reverently say, "Even so, come, Lord Jesus."

Crossing the Mediterranean in 1934, I made the acquaintance of a scholarly man who is at the head of an organization in America which has for its cardinal tenet a belief in the coming of Christ in personal, physical form. He was alert to point out errors in other similar groups, which stress the doctrine with somewhat differing emphasis. His conviction was that by no possibility could the event be delayed beyond 1938.

A few years ago one saw signs painted on billboards telling us that "millions now living will never die." Lately we have been missing those signs. The sect responsible for them apparently concluded that the Lord might not appear according to their schedule. Dr. Washington Gladden tells in his "Recollections" of what he terms the Millerite horror. "I well remember," he writes, "a lecture in the Baptist church when I was only seven years old in which the lecturer, with figures drawn from the Book of Daniel, proved with chalk upon the blackboard that the world was going to be burned up in 1843. I could add up these figures myself; there they were in black and white, and the correct sum was 1843. Was it not a demonstration? There was a blazing comet, too, in the sky that winter—'wonders in the heavens above, and signs in the earth beneath'—and I could see the comet through my window every night. I shall not be blamed for hiding my head under the coverlet from the terrible portent."

Of all theological questions, it would seem that this was one upon which we could least afford to be dogmatic, so divergent are opinions held by sincere people. Apparently those most partizan in their attitudes find their theories canceled as the seasons come and go. Men sometimes speak of the Seocnd Coming as though they themselves had direct and reliable information on the subject. The Lord is quietly preparing in surreptitious manner to "slip one over" on any who do not properly interpret the signs of the times, and such are to be somehow humiliated or at least discounted in the final issue.

"Let all men see your forbearing spirit. The Lord is coming soon." So wrote Paul to the Philippians. The Second Coming and the end of the age have been matters of speculation through the centuries, times of war and economic depression always being fruitful of such developments. The forbearing spirit mentioned by the apostle characterizes the doctrinal attitude of The Methodist Church. Dr. H. R. Calkins puts it thus: "Whether that coming be near or distant, whether it be personal or spiritual, whether it shall precede or follow a glorious reign of righteousness popularly phrased the Millennium, or whether indeed that coming may not have already been fulfilled, on this and similar themes of Scriptural interpretation our church allows the largest freedom of thought."

Everyday Living

LISTENING

★

JOSEPH FORT NEWTON

A famous preacher who worked in the slums of London went one day to pay a visit to a costermonger, who had lost his voice by laryngitis.

As he was leaving, the wife said: "Thank ye kindly, sir. I knowed ye'd be sorry 'cause ye're like Billy, ye both earn yer living by hollerin'." With which the preacher agreed.

The preacher thought of what Lord Cockburn said in his diary of his friend Macaulay: "He suffers from the vice of overtalking, and consequently of underlistening most of the time."

Putting two and two together, the preacher concluded that all the world and the rest of mankind is suffering from overtalking and underlistening.

"God gave man two ears and one mouth; why, then, don't we listen twice as much as we talk?" asks a wise man. The very fact of two ears and one mouth ought to be a plain enough hint. But no; overtalking is as infectious as the foot-and-mouth disease. How few people know how to listen! If you talk to them you can see they are not listening; they cut in and cut you off.

"Let me tell you about myself," a man said to me recently. Then followed a strange, heroic, pitiful story. Before I could say two words, he got up to leave, saying, "Thanks, you have helped me a lot."

Anyway, one learns more by listening than by talking. It helped my friend to tell his story, and it gave me a new insight into life and the really great way in which people meet it.

In our noisy age, endlessly talking, when the earth is full of all kinds of lies, the Oxford Group has the wise audacity to say: "Try listening to God a little while each day; you may hear something."

An old Psalmist said something like that 2700 years ago. It sounds like plain sense. To make a little hush in the rush of life, a bit of quiet in its noise, might help us to get things straight.

What's Good in the Movies

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LILLIAN WHITE

"Untamed"

"Untamed," though ordinary in some ways, is superior in others. It is a story of a skilful young surgeon who has acquired the habit of drinking and wild living. He goes to the woods of Canada for rehabilitation and ends up by settling down in a backwoods lumber town as the much-needed physician. His reason is that he feels the need of these people and gets a real satisfaction from serving them. This is a high ethical note as moving-picture motivation goes, though not unusual for moving-picture doctors. The young doctor and the wife of a guide fall in love. This young girl, though deeply grateful to her husband, does not "love" him. This difficulty is neatly solved by having the husband freeze to death in the attempt to get medicine to a sick woman. The acting is not particularly good; Patricia Morrison is stiff and stereotyped. Nor is much moving-picture imagination used in unfolding the story.

It is the colors of "Untamed" that are exceptionally good. It starts with shots of New York City at night which are breathtaking in their beauty. As the story goes on to Canada the summer woods with their bears and blue lakes are lovely, but more beautiful still are the snow in the woods and blizzards and the drifts. In all these pictures there is an unusual beauty of color. The snow scenes remind one of old-fashioned Christmas cards. Even the colors of the costumes are rich and well chosen but not glaring.

For excitement and beauty we have the young doctor and the young woman trying to get through the blizzard on horseback with sulfanilamide for the sick woman. One horse stumbles and falls in the deep soft snow. It is a very dramatic moment when the young people, having taken shelter in a half torn-down shed, try to light a fire with their last match. Life and death hang on that one match. Generously the picture shows us, in addition, a long team of Eskimo dogs and their sledge racing over the snow. This picture will substitute well for the stereotyped Western, for it is altruistic in motivation rather than revengeful; it has excitement, adventure, and much beauty. It may be heartily recommended for young people.

"Swanee River"

"Swanee River," a story of Stephen Foster in colors and generously supplied with his songs, is enjoyable because of the songs. Some of the facts of Foster's life related in the film are accurate according to the encyclopedia. It is fine to hear the appreciation of Negro music, but the implication that Foster developed his songs from Negro melodies is unfounded. He wrote his verses in Negro dialect because they were to be sung by the Negro minstrels of the day. The origins of the songs as related in the film are not convincing. They seem forced in order to make a story. Andrea Leeds is very stiff and stereotyped, and personally I don't care for Don Ameche.

"Married and in Love"

"Married and in Love" suggests a solution to the problem of two people who were in love with each other in college but have married other people. Their love, however, continues and they come to the point where they feel it is not to be put off. They go to tell the man's devoted wife. She, being warned of the situation, takes matters in her own hands and sweetly recalls some of the joys and sorrows of their married life. By the end of her recounting, the husband and the other wife feel this is something that cannot be broken up. The woman, who is a short-story writer, says there are two kinds of love—one like a flower, which can be pressed but is dead; the other a tree with deep roots. The married love is the latter. This solution is open to question. Should one person take it upon herself to weight a situation in such a way as to give the answer to the people involved? Is there a more intelligent and democratic way of settling such problems? This picture, though not distinctive, is restful because of its simplicity and serenity.

"Joe and Ethel Turp Call on the President"

This is such a perfect fizzle in the way of entertainment that I can think of no reason MGM could have had for making it except as propaganda. It carries the reassuring idea that our government in the person of the President is seeking to understand and please Mr. and Mrs. Average Citizen. Another idea is that America is for peace even to the point of silently accepting insults. It is wonderful if industry, of which movies are undoubtedly the spokesman, is for peace, but does it not put us to shame if industry progresses faster for materialistic reasons than Christians for religious ones?

Things to Think About

★

WORTH M. TIPPY

The National Health Survey estimates that there are 107,000 blind persons in the United States, and 425,000 blind in one eye only.

Men are more subject to blindness than women, owing to more accidents and more syphilis. The rate of Negroes is 146 per 100,000, as compared with 75 for the white population.

Eleven per cent. of the blind were reported employed. The average age of the blind is double that of the general population. Sixty-eight per cent. are in families with incomes under $1000.

Causes of blindness: The surface location of the eyes makes them vulnerable to accident. Disease is responsible for three fourths. Cataract is the most frequent single cause. One out of five cases is probably due to venereal diseases. Accident accounts for as many more. Age is a prolific cause. One fourth of all blind people were over seventy-five, three fifths over fifty-five.

The infant blind are mainly the victims of congenital and hereditary blindness. Forty-nine per cent. of blindness in children is prenatal—24.4 from infectious diseases. When the child learns to walk he is subject to accident from sharp instruments. Immediately thereafter, diseases of childhood—scarlet fever, measles, meningitis—cause most infantile blindness. It is frequently caused by venereal diseases in parents.

"It must be remembered," says the report, "that recovery from blindness is rare." These are hard facts, but well to be known generally, because much blindness is preventable.

Terry Ramsey notes in the *Motion Picture Herald* that, since the invention of the printing press, "there has been no new way of saying things. . . . Then came the motion picture," which achieved circulations to audiences to be counted in the millions.

"Now radio has arisen as a conveyer of both entertainment and information, simultaneously serving millions. When the big news stirs the world, radio is today the dominant medium of news distribution. Even the fast daily press is reduced to functions of confirmation and comment for many readers. Television is striving to do as much for their living images.

"The one over-all characteristic of the development which has been under way ever since technology and art met on the screen, is the service of larger audiences in less time."

According to the Bureau of Labor Statistics, the Negro worker not only must work for less money but must largely confine himself to the more menial occupations. At the same time, he must pay higher rent than white workers of the same income level. Twenty to twenty-five per cent. is the normal proportion of income to be paid for rent by a family. In New York, Negro families pay from twenty-five per cent. to seventy-five per cent. of their incomes for rent.

PERSONS

★

Rev. Everett E. Jackman, pastor of St. Paul's Methodist Church, Lynn, had the rather unusual experience last Friday evening of supplying the pulpit of Rabbi Israel Harburg of Temple Beth-El in Lynn after the rabbi had been taken to a Boston hospital for an operation. Mr. Jackman was accorded "a most gracious reception" by the temple congregation.

Arthur F. Stevens, manager of The Methodist Book Concern in New York, died suddenly of a heart attack Sunday at his home in Suffern, N. Y. He was in his seventy-first year. Funeral services are to be held Wednesday at the home. A more extended notice will appear next week.

Mrs. Herbert Welch, who was ill in the autumn and confined to the hospital for several weeks, is now at home and restored to her usual good health.

Dr. Umphrey Lee, president of Southern Methodist University, Dallas, Tex., was elected chairman of the Committee on the Location of Boards and Commissions, which met for organization on Friday of last week in Columbus, Ohio. C. O. Loucks of Chicago was named secretary. The next meeting will be held March 11-13 in Columbus.

Word comes Monday morning of the death of Rev. Francis J. Hale of the New England Conference, which occurred on Sunday. A service of memory will be held at the East Templeton Methodist Church on Wednesday, January 17, at 10 A.M., and another service at the chapel in Pine Grove Cemetery, Lynn, at 2 P.M. the same day. A suitable tribute will appear in a later issue of the HERALD.

W. A. C. Hughes, Jr., son of Dr. W. A. C. Hughes, director of the Bureau of Negro Work of the Board of Home Missions and Church Extension, has been named on the 1939 Honor Roll of *The Nation* magazine, which is composed of individuals and organizations deserving honorable mention for their activities during the last year. Mr. Hughes, who is a prominent lawyer in Baltimore, Md., was one of the counsel for the National Association for the Advancement of Colored People, who argued the case for the payment of the same wages to Negro teachers as to white. The decision in favor of the case was made by Judge W. Calvin Chesnut of the Federal District Court in Baltimore, and not only establishes a precedent for the county but seems to establish a precedent for equal pay for Negro teachers throughout the country. Mr. Hughes is a product of Christian education, having received his schooling in Morgan College, Lincoln University, and his degree in law from Boston University.

Miss Hazel O. Wood, a missionary of the Topeka Branch of the Woman's Foreign Missionary Society, landed at Boston on Friday morning of last week after a nine weeks' trip on a freighter from India, coming by way of Africa. She left Saturday for New York en route to her home in the West.

Mrs. Henry O. Megert, wife of Rev. Henry O. Megert, has returned to the parsonage in South Eliot, Maine, after spending some time with her brother, Wilbur McFeeters of Sheldon, Vt., during the illness of his wife, who has been in a dangerous condition at the St. Albans Hospital for the last eight weeks.

Miss Rena M. Ward, daughter of Mrs. Ward and the late Rev. John W. Ward, died on Tuesday of last week at her home in the Maplewood section of Malden, after a long illness. Miss Ward was a graduate of Boston University College of Liberal Arts, class of 1917, and taught for a number of years both in this country and in France. For several years she was located in Quincy. After her parents returned to Maplewood following Mr. Ward's retirement, she made her home with them and became an active worker in the Maplewood Methodist Church. Her special interest was the Woman's Foreign Missionary Society, and she was for a number of years secretary of junior work of the Malden District. Mrs. Ward, who survives, has been in failing health for many months. Funeral services for Miss Ward were held Thursday afternoon at the Maplewood church, in charge of the pastor, Rev. Charles I. Spear, assisted by Rev. L. E. Whitchurch, Rev. Charles H. Stackpole, and Rev. G. Vaughn Shedd.

The second son of Rev. and Mrs. Hamilton M. Gifford of Epworth Church, Cambridge—Bill, nearing his fifth birthday—was taken to the Children's Hospital in Boston a week ago Sunday, having been stricken with influenza meningitis. While his response to the treatment is all that could be expected at the present stage of the disease, these are exceedingly anxious days for his parents. There are two other children in the family.

Miss Mary N. Pearson, New England Branch missionary in Mexico, has come home for a furlough period. She arrived on Tuesday of last week.

In the death of Mrs. Addie Gertrude Crosby, the Community Church of Osterville lost one of its oldest members and stanchest supporters. Mrs. Crosby, who died early the day after Christmas, in her eighty-seventh year, was a member of the old Osterville Methodist Church, and one of the charter members of the present Community Church. She was, during her entire life, a militant crusader for temperance, having been president of the Deborah Knox Livingston chapter of the Woman's Christian Temperance Union. In spite of blindness for the last several years, Mrs. Crosby maintained an alert interest in the affairs of her church, community, nation, and the world. Services were conducted at the Community Church on Friday, December 29, by Rev. Howard E. Tower, pastor, assisted by Rev. Raymond W. Hibbard, former pastor.

Chancellor Benjamin F. Schwartz of Nebraska Wesleyan University was in Boston on Thursday of last week for a meeting of alumni of the university that evening at The Pioneer. During the day he visited Boston University School of Theology, where his former classmate at that school, Dr. Earl Marlatt, is now dean, and also called at the editorial office of ZIONS HERALD.

D. Stewart Patterson of Washington, D. C., promotion secretary of the Board of Temperance of The Methodist Church, will address the Providence Methodist Social Union on January 26 at Mathewson Street Methodist Church, Providence. His subject will be "Modern Methods of Dealing with Rhode Island's Public Enemy No. 1."

Dr. and Mrs. William E. Chenery left Boston last week for California. After a month in San Diego, they will motor through the West, returning to Boston the last of April.

George Mason Delano of Marion, who died Christmas Day at the home of his daughter in Passaic, N. J., at the age of eighty-six, was for more than half a century regarded as the outstanding Christian man of his church and community. The activities and welfare of the Marion Methodist Church were always one of the chief interests of

his life, and he had served on the board of trustees for a long period. Possessed of a voice of unusual quality, he gave his services as leader of the choir for more than fifty years. Many persons will remember with deep gratitude his unselfish ministries at the bedside of the sick and dying, and his enjoyment in sharing his labors and the products of his garden with others. In addition to his church interests, he took an active part in town affairs. The funeral service was held at the church in Marion, Rev. Elliott F. Studley of Brockton officiating.

Rev. Carl H. Raupach, pastor of Oak Square Methodist Church, Brighton, underwent a serious operation at the New England Deaconess Hospital on Wednesday of last week. He is resting comfortably at this writing.

Dr. Harry F. Ward of New York has been ordered by his physician to give up all activities for the next six months. He expects to leave for Mexico City on February 3. Dr. Ward is retiring from the chairmanship of the American League for Peace and Democracy, which he has held for five years.

Mr. and Mrs. William T. Carver of Winchester have announced the engagement of their daughter, Catherine, to Rev. Roger T. Burton, pastor of the First Congregational Church of Springfield, Ohio. An early-August wedding is planned.

Robinson Memorial Church, Malden, suffered a severe loss in the death of Lyman Wasgatt, which occurred Sunday, January 7, at his Malden home. Mr. Wasgatt had been prominently identified with the various activities of his local church for many years. He had been both president and treasurer of the trustees, and at the time of his death was the acting president. He also served as church treasurer for a long period, as well as being chairman of many important committees. For a number of years he represented his church in New England Conference Lay Conferences, and at the time of his death he was the alternate lay member of the New England Conference from the Robinson Memorial Church. Previous to his retirement four years ago, Mr. Wasgatt had been associated for many years with a firm of heating and ventilating engineers in Boston. He was twice married—in 1893 to Miss Lena Saunders, who died some years later, and in 1918 to Miss Ella F. Merrill of Malden. He is survived by his wife and two daughters by the first marriage, Miss Caroline G. Wasgatt of Hackensack, N. J., and Mrs. Harold P. Arnold of Seekonk, Mass.; also by two grandchildren and a sister. The funeral services took place on Tuesday afternoon of last week at a Malden funeral home, the pastor of Robinson Memorial Church, Rev. Charles T. Allen, officiating.

Mrs. Arthur Page Sharp is leaving Boston on Tuesday of this week with her eldest son, Harold Sharp, for California. She will be with relatives in Los Angeles, St. Louis, and Chicago until the middle of April.

EVENTS

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Dr. Edgar S. Brightman, Borden Parker Bowne professor of philosophy at Boston University, reports that at the annual meeting of the American Philosophical Association at Columbia University during the Christmas holidays, a group of nearly thirty members interested in the personalistic philosophy, including a number of Boston University alumni, effected the organization of a Personalistic Discussion Group, of which Dr. Peter Bertocci, a Boston University Ph. D., 1935, now teaching in Bates College, is chairman. The first subject of discussion was John Dewey's Logic. The group plans to meet annually during the meetings of the American Philosophical Association.

A total budget of $757,879 for the year 1940 was accepted by the responsible workers of Morgan Memorial assembled in annual meeting on Tuesday evening of last week in Boston. This is the highest amount set in the more than forty years that Morgan Memorial has been bringing aid to unfortunate men and women and children of this city. The money will go for training, wages, rehabilitation, work relief, supplementary and direct relief.

The Fourteenth World Vision Institute of the Newtonville Methodist Church begins next Sunday morning, January 21, with an address by Dr. Edward D. Kohlstedt of Philadelphia, executive secretary of the Board of Home Missions and Church Extension, and closes the following Sunday morning with Bishop G. Bromley Oxnam speaking on "Methodism and Our World Mission." There will be programs on Wednesday and Thursday evenings of the intervening week, Rev. Mark R. Shaw being scheduled for an address Wednesday on "Building for Peace in a Chaotic World," and two plays being announced for Thursday.

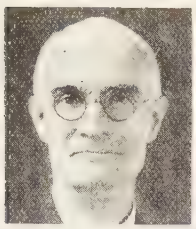
Rust Hall—the main building of Rust College, Holly Springs, Miss., one of fifteen schools for Negroes maintained by the Board of Education of the Methodist Episcopal Church—was completely destroyed by fire Monday morning, January 8. The structure housed the administrative offices, general classrooms, and the dormitory. Office equipment and records were saved, but the remainder of the equipmnt as well as the building was a total loss.

More than fifty churches of Worcester and vicinity are cooperating in the fourth annual Preaching Mission, beginning next Sunday evening, January 21, and continuing through the following Sunday evening, January 28. The preacher is to be Rev. Phillips E. Osgood, rector of Emmanuel Church, Boston, and his general theme, "The Gospel According to You." The mission is being held under the auspices of the Worcester Council of Churches.

Plans for a Christian Foreign Service Convocation to rally 10,000 Protestant missionaries in a spiritual drive for peace were discussed with President Roosevelt at the White House on Thursday of last week by Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, and James M. Speers, treasurer emeritus, and Emory Ross, executive secretary of the Planning Committee, of the Foreign Missions Conference of North America. *The New York Times,* in reporting this conference with the President, says Mr. Ross "asserted that President Roosevelt had shown interest in the project, indicating that he considered it a contribution to the program he has undertaken of rallying the influence of all churches to bring about a lasting peace."

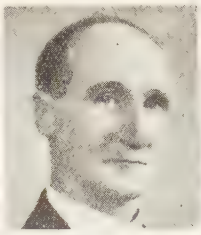
The Living Church of Milwaukee, Wis., is about to launch a national magazine for laymen of the Episcopal Church, to be known as *The Layman's Magazine.* The new publication will have thirty-six or more pages and will contain "both fiction and non-fiction by noted writers." Beginning in January, it will appear the last week in each month as the issue of *The Living Church* for that week. Clifford P. Morehouse, editor of *The Living Church,* will also edit *The Layman's Magazine.* This journalistic venture is bound to command the attention of other denominations, which will follow with deep interest the reception of the new publication by the Episcopal laity.

Delegates to General and Jurisdictional Conferences


A. A. Callaghan

E. W. Robinson

John G. Rogers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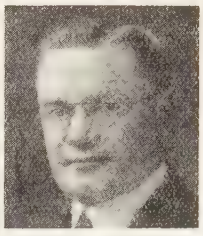
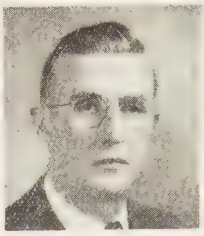

Louis S. Staples


Fred P. Loring

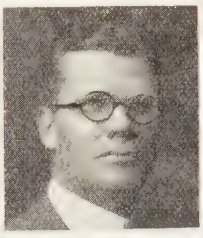
Margaret Curr

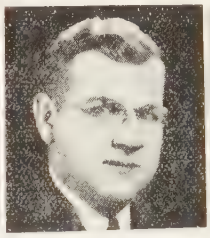
Lowell E. Bailey

C. D. Baldwin

Irving W. Maxwell

H. D. Hawver

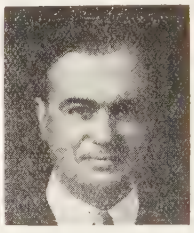

L. W. Stringfellow


Philip S. Nason

Bessie M. Edso

Charles W. Webb

Warren H. Davis


Howard W. Selby

*Photograph by Hanson, Portland, Me.

Maine Conference

General and Jurisdictional

REV. ARTHUR A. CALLAGHAN, Augusta, district superintendent of Augusta District.

REV. ERNEST W. ROBINSON, Portland, district superintendent of Portland District.

FRED P. LORING, director of short courses, University of Maine, Orono; official member of Methodist Church of Orono; Conference lay leader and chairman of Board of Lay Activities; member of Conference Board of Education.

MARGARET CURRIE, attorney; financial secretary and recording steward of School Street Methodist Church, Saco; lay leader for Portland District.

Jurisdictional Only

REV. JOHN G. ROGERS, Bangor, district superintendent of Bangor District.

REV. CYMBRID HUGHES, pastor at Augusta.

REV. LOUIS S. STAPLES, pastor at Gardiner.

LOWELL E. BAILEY, accountant, chairman of board of selectmen, Town of Anson; secretary of board of trustees and recording steward of the North Anson Methodist Church; member of Conference Claimants Commission and of Board of Church Location, Maine Conference; secretary of Conference Board of Education; lay leader for Augusta District.

CLINTON D. BALDWIN, purchasing agent; trustee and steward, First Methodist Church, Bangor; member of Board of Foreign Missions, Methodist Episcopal Church, and of Maine Conference Board of Foreign Missions.

IRVING W. MAXWELL, attorney; treasurer of current expenses and trustee, Chestnut Street Methodist Church, Portland; member of Conference Claimants Commission, Maine Conference.

New Hampshire Conference

General and Jurisdictional

REV. H. DANIEL HAWVER, Concord, district superintendent of Northern District.

BESSIE M. EDSON, Littleton, former teacher, active in civic affairs; superintendent of church school for many years; secretary of New Hampshire Lay Conference 1933-'39.

Jurisdictional Only

REV. LEROY W. STRINGFELLOW, Haverhill, Mass., district superintendent of Southern District.

REV. PHILIP S. NASON, pastor of First Methodist Church, Portsmouth.

CHARLES W. WEBB, grocery business; trustee, president of Men's Forum, and officer in church school, St. John's Methodist Church, Dover; president of New Hampshire Lay Conference 1938-'39.

WARREN H. DAVIS, manufacturer; trustee of Main Street Methodist Church, Nashua, and superintendent of church school; treasurer of New Hampshire Conference Commission on Finance.

The elections in the New England Southern and Vermont Conferences made no change in the roster of delegates from those Conferences as presented in ZIONS HERALD of June 28, 1939. In the New England Conference, J. Arthur Gibson notified the secretary of his desire not to have his name used in the balloting. Stanley O. MacMullen is now the third lay delegate to the General and Jurisdictional Conferences. Mrs. Howard M. LeSourd heads the list of lay delegates to the Jurisdictional Conference, which includes, besides Mrs. LeSourd, Edwin P. Bliss, Herman T. Gammons, and Howard W. Selby. Mr. Selby, who was not in the previous list, is general manager of the United Farmers' Cooperative Creamery Association; trustee, and president of the Claflin Men's Club, Newtonville Methodis Church; member of the Boston Wes leyan Association and trustee of Bos ton University and of the New Eng land Deaconess Hospital.

The lay delegates from the Nev England Southern Conference are to the General and Jurisdictiona Conferences, J. Bruce McCullougl and Dr. William P. Pritchard; to th Jurisdictional Conference, Nathan D Prince, B. Marion Hope, an Edward M. Wheeler.

Anson C. Clark is lay delegat from the Vermont Conference to the Genera and Jurisdictional Conferences, and Howar J. Smithers to the Jurisdictional Conference

In each instance the delegates to the Juris dictional Conference are the reserve delegate to the General Conference.

"Cultural Casualties"

[*New Orleans Christian Advocate*]

About a month ago a British periodical, i discussing the disappearance of certain grea and worthy landmarks of English cultur made this striking statement: "War alwa blows out more lights than those whic shine in the streets. There are always wha may be called cultural casualties."

In reality the loss of the time-honore institutions of civilization is but a cultur echo of the reign of the law of "tooth an claw," of which war is in spirit and proce a perfect embodiment. We indulge in piou talk about not hating an enemy people an about a generous peace, but it is a presum tion not warranted by history, nor confirme by human experience. The man who star upon a career of drink boasts of his abili to hold his appetite in leash, but in the en he adds confirmation to the adage "Th person who plays with fire is sure to g burned." Individual soldiers occupy th trenches and stain the ground with the blood, but everything fine in civilization always in the range of the gun-fire, and th suffer alike, no matter what we think or sa The law of tooth and claw recognizes n cultural distinctions or immunities.

Providence District Letter

★

AMES V. CLAYPOOL, Superintendent

Scarcely two months ago Tabernacle hurch, Providence, R. I., received formal otification that the mortgage on the building ould be foreclosed unless satisfactory payents were made by January 1, 1940. Superuman zeal in special financial canvassing ought a united response from the congreation of $2000 in cash. To this the Annual onference in special session added $3000 om a designated fund just transferred by e trustees of the discontinued church at ristol, R. I. That such a close call shall not cur is the great hope and expectation of the astor, Rev. L. Theron French, and the anch members of Tabernacle Church.

The church at Hull received the gift of a oroughly modern electric organ in memy of Herbert Channing Huntress. The strument was dedicated with appropriate remonies and a recital on the afternoon of ecember 17. This church is rightly proud its Jesse Lee founding and heritage.

Another church established by Jesse Lee is East Greenwich, R. I. In this historic building the present constitution of Rhode Island as ratified ninety-seven years ago, following e Dorr war. In November, when the annirsary was celebrated, a photograph of shop G. Bromley Oxnam, Rev. Peter alches, pastor, and the district superintent, standing before the commemorative aque near the street entrance to the building, was featured in the rotogravure section the Sunday *Providence Journal.*

The Warren church, whose roots go back 0 years to the very first time Jesse Lee set ot on New England soil, is being favored some notable Methodist speakers during anniversary celebration. Dr. W. E. Shaw, cretary of the Board of Foreign Missions, cupied the pulpit shortly before Christmas, d this month among those present are resident Nelson P. Horn of Baker Univerty, and Dr. Edward D. Staples, secretary the Department of Epworth League and oung People's Work, Board of Education.

Less than fourteen months after the hurrine had wrecked the former parish hall, the ast Braintree church dedicated a new annex hich provides a hall and stage, kitchen, assrooms, and cloakrooms to care for the xpanding activities of this congregation.

A LAYMAN'S ANALYSIS
of the
Methodist Discipline
by
Edwin P. Bliss
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In one meeting it was recommended as a thing to be bought and read whether it is musically produced or not.

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The cost has been $5000, and at the present rate of progress it will not be long before it is entirely paid.

On January 7 at Washington Park Church, Providence, by a decisive vote the members confirmed the report of the building committee providing for the construction of a worshipful sanctuary and a fellowship hall, adopted the general plans of the architect, and authorized the quarterly conference to proceed with a financial campaign prior to starting construction. The total cost of this project will be about $70,000. This community, located in one of the choice residential sections of the city, has been limited for many years by cramped and inadequate church facilities. As is true in many such forward-looking, progressive enterprises, the vision is due in no small measure to pastoral leadership, in this case Rev. S. A. Livingstone. About one quarter of the cost is now in hand before general solicitation has begun. The night of the congregational meeting, the sermon was preached by a former pastor, Rev. E. E. Story of Manchester, Conn.

In Bridgewater, peace floats were allowed in the Armistice Day parade. The Cochesett church won first prize.

Barrington is the only dry town in Rhode Island. It is likewise the only town without anyone on the relief roll. There has been no applicant for relief in more than six months —though the debt-burdened Methodist church there needs some relief, for its supporters are of quite limited means.

It is gratifying to observe the devout folk who like the annual Week of Prayer. To hold watch-night services was no novelty in many places where it has been traditional to usher in the New Year with inner searchings prompted by prayer. Never before, however, has there been such wide-spread observance as resulted this year from the episcopal call to a Methodist Advance. Reports yet are but partial, but attendances everywhere were commendable, reaching from forty and fifty in average churches to three hundred and more in the larger ones.

The majority of the sub-district circuits of the Epworth League are having midwinter institutes according to plans annually made. The young people of the district are nearly all organized within five circuits.

Interdenominational schools for leadership training in the church are consistently more successful here than strictly denominational ones. In Pawtucket, in Brockton, and in Woonsocket are such schools offering standard and highly creditable work for which none need offer apology or feel ashamed. The Methodist pastor is frequently the bell-wether of the flock.

New organization of junior high school people into Intermediate Leagues is reported. One circuit of such groups has begun to function this year. Young adult groups also are growing to meet needs in that field, and are enjoying the fellowship of circuits and larger groups.

Young people in the District Epworth League have two mission projects this year. One is to secure a mimeograph for the Methodist district superintendent and educational

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director in Elisabethville, Belgian Congo, Africa. The other is help for the Henderson Settlement in Kentucky.

Laymen should observe that District Conferences are to be initiated on March 11 in East Providence, when Bishop Oxnam will be present. This is the primary business of laymen with official responsibility, not ministers, as ¶ 542 of the Discipline outlines.

At East Greenwich is a week-day staff of eight competent lay teachers for week-day instruction held during school hours, and superintended by the leader of the Sunday school, a man academically trained in Christian education.

For the first time in five years, the district stewards met on November 25. Among other matters, they voted to turn over to the Annual Conference the title to the district parsonage, rather than administer it longer through the district board of trustees.

Rev. J. W. Annas, secretary for Conference claimants, makes his headquarters within this district. He reports encouraging response during recent weeks.

Success is also reported by Rev. A. E. Claxton in securing gifts from pastors to the Century of Service Fund of Boston University School of Theology. At this writing, more than eighty per cent. of the ministers, including supply pastors, have made payments to the campaign.

Holding of first quarterly conferences was completed in early December. It will not be possible for me to preside at all the fourth quarterly conferences owing to absence from the Area, and someone else will be designated in certain instances.

Bangor District Letter

★

JOHN G. ROGERS, Superintendent

One of the superintendents of the Maine Conference wrote to me recently and concluded his letter by wishing me a "hallalu-year." I gather that what is implied in his wish is that I may have much joy and with it a certain "lift" for the new year. If this interpretation is correct, then I would that this same wish might come to all the readers of this letter.

In 1939, vigor and health have been the norm for a larger number of the parsonage folk on Bangor District than in former years. Recently, however, the wife of the pastor at Pembroke, Mrs. F. S. Williamson, has entered the Deaconess Hospital for medical treatment.

The churches of the district have been uniformly busy this recent Christmas season. Congregations caught the glowing spirit of good will, and children have seen the light rays once again from the Star of Bethlehem. The appeal of the church for a Methodist Advance, reenforced by the personal appeal of Bishop G. Bromley Oxnam, brought out a large response to the watch-night services, although some services were abandoned on account of the stormy weather. These watch services should never be allowed to lapse, for it is not altogether a matter of crowds that we should be concerned about, but rather that a fitting occasion be given for all to rededicate themselves afresh to God and His church.

The Methodist Advance meeting in Boston for January 16 has been carefully and persistently announced to all the pastors and it is hoped that at least one chartered bus may leave Bangor for Boston. However, it should be borne in mind that there is none the less loyal attitude on the part of the members of this northern district toward this Area gathering. The physical handicap of distance will be the only deterrent.

Detailed accounts have appeared in ZIONS HERALD of notable church anniversaries held at Lincoln, Danforth, and Bucksport. And, speaking of anniversaries, why not hold a church anniversary each year? Why wait for fifty years? Are there not great spiritual and emotional forces to be released each year among the people, many of whom love the church with an exceeding love? Such a mobilization of effort can reach a focal point of spiritual interest that can affect the entire church organization, and at the same time make possible a survey of the church's physical needs. Cannot the new Board of Lay Activities with lay leaders within the Conference and the districts get squarely behind this? Such annual church anniversaries are held in all other branches of world Methodism; is there any valid reason why American Methodism should not do likewise?

Methodists of the Bangor District welcome an opportunity to hear their Area leader, Bishop Oxnam, give the Enoch Pond Lectures on Applied Christianity in connection with the annual Convocation of Bangor Theological Seminary. While in Bangor Bishop Oxnam will address the Bangor District Conference.

Work in the various charges of the district is being faithfully and energetically carried on by sincere and hard-working ministers and supplies. In no charge can it be said that faith and resourcefulness are lacking, notwithstanding in some of the parishes men and churches contend with deplorable economic conditions.

Since last June, Rev. F. J. Mucci, one time assistant to Rev. Arthur D. Stroud of Boston, has been laboring very successfully at Hodgdon and Linneus. Both in the church and in the community, Mr. Mucci has won for himself the respect of all. Particularly in young people's work it can be said this charge has had a rebirth of vital interest.

Fine work is being carried on in the church at Brewer under the indefatigable ministry of Rev. Herbert F. Aldrich. Year after year, this church increases its giving to World Service and Conference benevolences and we may read in the Minutes that "whereas in 1936 these gifts amounted to $220, they had risen in 1939 to $419, and it is expected another increase will be recorded in 1940." Are this and other successes at Brewer due in part to the fact that, in this church those who meet for a prayer service pray? Certainly it was refreshing to hear ninetee persons offer prayer in a prayer-meeting held prior to the quarterly conference.

The work on the Corinth-East Corinth charge is worthily sustained by Rev. Ralp

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By H. L. WITTE

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H. Winn and his capable young wife. While he work at Corinth is distressingly slow, here is every reason to believe that the current year will see the graph curve upward. To this charge, Mr. Winn brought his bride ast summer. The parsonage had been dmirably prepared for their arrival.

In Calais, Rev. and Mrs. Ernest Heywood ave been well received since their appointnent last Conference. Here is a ministry that s likely to stand out as one of efficiency as vell as of dynamic activity. Features of outide church improvement will be consummated this spring.

Going north, Rev. Elijah Mercer and his amily have settled down to strengthen the takes and lengthen the cords for Methodism n Milltown (Calais First). The leadership ere calls for much faith and constant devoion, but the minister in Milltown has met p-hill conditions before now, and already roperty work has been improved and evangelism stressed.

By the coming of Rev. Edwin F. Tewksbury to Woodland, the occasion was made or Rev. C. D. Wentworth to go still farther orth, arriving in Presque Isle amid felicitations and good wishes from a strong, loyal, and devoted church society. Both these ministers have settled down to what promises to be in both charges a ministry rich and fruitful. In Presque Isle there has been a substantial increase in salary, while at Woodland, in addition to a determination to reduce a large indebtedness, the renovation of the auditorium is contemplated some time this year.

Rev. D. M. McMahon strengthens his hold in his work on the Hampden Highlands circuit. All Conference claims will be met, and there is an increase in salary with an enthusiastic invitation to return for another year. At Nealley's Corner, the unusual happened this summer when a visitor attending one of the church suppers in this small rural church took a liking to three old tables, for which the society had no further use, and gave the Ladies' Aid a substantial sum for them.

The work of Rev. and Mrs. Frank H. Hall at Winterport is well attested to by the many eulogistic comments made to the superintendent at the recent fourth quarterly conference. It appears to be the unanimous wish that they may "labor on, spend, and be spent."

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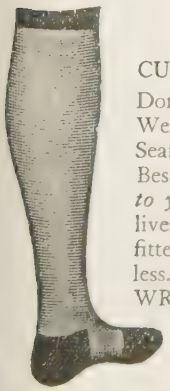

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The Mystery of Appointments

(Continued from page 50)

to accepted supply pastors and local preachers, but in practise the average accepted supply pastor is almost as sure of his job as if he were a member of the Conference. This means that changes in Methodist appointments are relative. Pastorates are seldom vacant. When one minister moves, he goes to a place previously occupied by another minister, who in turn must be given an appointment before he can leave, and so the movement becomes a circle, sometimes small and sometimes involved and extensive. It requires cooperation and patience on the part of both churches and ministers, as well as considerable administrative ingenuity to work out all of it smoothly; and this is one of the main reasons why we cannot always have things just as we should like them.

It often seems as if bishops and superintendents were unreasonably secretive about impending pastoral changes. The trouble is that, except in unusual and drastic situations, a man cannot be moved until an opening can be found for him. As a rule, this involves more or less personal conferring and delicate adjustments, all of which might be seriously jeopardized or completely upset by premature publicity. The truth of the matter is that the appointive powers themselves do not know positively what the appointments are going to be until *all* the necessary arrangements have been completed.

No system is perfect, and some problems are bound to arise. Ministers are human, and so are church groups. Bound together as we are, as local churches and ministers in a Conference, and as Conferences in a great church-at-large, we realize that there must be cooperation, a give-and-take. We have to work together. Mutual understanding and forbearance are necessary. The first consideration, which we must dare to put ahead of all personal rights and privileges, is the cause of Christ. Absolute honesty, sincerity, and fairness should prevail in all our dealings. We ought, first, to be worthy of each other's confidence, and then we ought to trust each other. Open conclusions should be openly arrived at. It would help, too, if we could disentangle from the making of appointments our occasional disappointments and personal disillusionments, the fact that sometimes other people do not think of us as we think of ourselves and that, in a clash of desires, someone always has to give way. The mystery of Methodist appointments then would be reduced to a minimum.

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MONEY TALKS. By Henry H. Crane. The Abingdon Press: New York, Cincinnati, Chicago. Price, 50 cents.

THE GOSPEL IN KOREA. By Frederick S. Miller. Fleming H. Revell Company: New York. Price, $1.50.

THEY DID SOMETHING ABOUT IT. By Robert M. Bartlett. Association Press, 347 Madison Avenue, New York. Price, $1.25.

CHRISTIAN FAITH AND DEMOCRACY. By Gregory Vlastos. Association Press, 347 Madison Avenue, New York. Price, 50 cents.

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Seale Harris, M. D., F. A. C. P., Professor Emeritus of Medicine, University of Alabama.

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A Plan for Canceling Church Debts

"I have a simple formula for the more rapid canceling of many church debts," writes Dr. Ross W. Sanderson, executive secretary of the Council of Churches of Buffalo and Erie County, New York, in a recent editorial in the *Buffalo Evening News*. "If I were the minister of a parish church faced with a troublesome church debt, the first thing I would try to do would be to lift the level of the church's giving to foreign missions.

"There are more non-Christians in the world now than there were ten years ago. Money and workers from the 'sending countries' are relatively considerably less than they were a generation ago. Instead of evangelizing the world, we are luxuriating in church debts. These debts must be paid. I am just old-fashioned enough to believe that the church which increases its missionary giving will be able to solve the problem of its own finances more quickly. In worldly finance, what you spend for one thing you can't use for another. Spiritual arithmetic is different. Jesus' word to the individual is true for churches also: 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.' This is not merely a matter of my private opinion. There are plenty of statistics and experience to prove it, especially among churches whose members are in the lowest income bracket.

"Bishop Henry W. Hobson, in a recent published statement, says: 'I am telling the clergy of the Diocese of Southern Ohio that I do not expect them to present any more persons for confirmation who are not ready to accept their responsibility for furthering the world mission of the church.' "

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Would you help to give comfort to aged preachers and their widows during their declining years?

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A Letter from Finland

A recent letter from one of the Methodist ministerial leaders of Finland gives this picture of what is going on in Helsinki and other centers:

"You know that Russia has begun war with Finland and we here are in great difficulties. It has been impossible to have any services today. For several days we have had bomb raids here with great damage to private buildings. Many lost lives—women and children. All the old ladies from our Ladies' Home have been evacuated; also the hospital was evacuated, as all the doctors are in service as well as the nurses. Four or five of the Swedish preachers have been called home to Sweden. We shall remain here as long as possible to take care of the interests of the church. We do not know when a bomb raid will come. Tell the American people that the Russians have killed many women and children as well as men, and have destroyed private buildings in our city as well as one church (not a Methodist church as yet).

"We, my son and I, have not been out of our clothes for about a week because we must be ready every minute, day and night.

"But, my brother in Christ, we trust in our God and look forward to better days, if the Lord will spare our lives. May it be as God wills."

Bits of Fun

"Mother," asked Chippie, very earnestly, "did you ever have to go to a hospital and have your independence cut out?"—*Exchange.*

A famous preacher, a dinner guest at Johnny's house, asked Johnny what he wanted to be. "An engineer," replied the youngster. "Oh, Johnny," said his mother, "why do you want to be that? Wouldn't you rather be a famous preacher like Mr. Blank?" "Well, maybe, Mummy," said Johnny, giving an appraising and evidently not an admiring look across the table, "but couldn't I be a famous preacher without looking like Mr. Blank?"—*Exchange.*

"Did you cancel all my engagements, as I told you, Smithers?"

"Yes, sir, but Lady Millicent didn't take it very well. She said you were to marry her next Monday!"—*Advance.*

Nextdore—Do you know that your dog barks all night?

Naybor—Yes, but don't worry about him. He sleeps all right in the daytime.—*Selected.*

Widowed Mother—No, my son, I am rich. I have you and I have Billy, and you are worth millions to me.

Son—Then, Mother, couldn't you arrange to get a mortgage on Billy and buy me a pair of roller skates?—*Exchange.*

Church Register

HERALD CALENDAR

Norwich District Meeting, South Church, Manchester, Conn., January 22
Board of Education, Annual Meeting, Chicago, Ill., January 31, February 1

CONFERENCES OF BOSTON AREA

New Hampshire, April 3, Colebrook, Bishop G. Bromley Oxnam
Maine, April 10, Auburn, Bishop Oxnam
New England, May 15, Westfield, Bishop Oxnam
Vermont, May 29, Montpelier, Bishop Oxnam
New England Southern, June 5, Trinity Union Church, Providence, R. I., Bishop Oxnam

Miscellaneous Advertisements

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Mrs. Murphree Teaching Music, Old Umtali, Southern Rhodesia

Music

"Music is the voice of angels," said Carlyle.

"Paul and Silas sang hymns unto God," the Book of Acts tells us.

From the earliest days of the church, Christian song has been one of the most powerful means of inspiring and of evangelizing. The power of Christian music is recognized by the missionaries of the Methodist Church—and used by them in the winning of men to Christ.

Mrs. Lois N. Murphree trains every potential pastor-teacher at the Hartzell Training School in Old Umtali, Southern Rhodesia, in the art of singing and of teaching congregations to sing. Following in the footsteps of the late Dr. Eddy H. Greeley, who wrote the first Christian songs in the native Chimanyika language, Mrs. Murphree is writing and having written Christian hymns in that tongue, and is adapting African tunes to these words.

Professor Bliss Wiant, at Yenching University, China, has been for years adapting Chinese folk-tunes to original Christian hymns. A "Union Christian Hymnal for China" is one result.

Every young Batak Christian who would become a Methodist preacher must learn to play an organ—for the Bataks love to sing their praises to God.

The Christian hymnal of Japan contains a large number of hymns written by outstanding Japanese Methodists, and many tunes adapted from old and traditional Japanese tunes.

Leonard Theological College—Methodism's highest ranking institution in India for ministerial training—is giving every student instruction in musical knowledge. Its graduates are enriching the liturgical expression of the Church among a people deeply loving music and song and liturgy.

Thus, through music, the Orient is being told the Gospel message.

Cipo Cangu

(A literal English translation by Mrs. Lois N. Murphree of a children's hymn in the language of Southern Rhodesia.)

My heart very greatly wants
To give my gift,
A precious gift,
To King Jesus.

At the time of his birth
Gifts were given
By the shepherds and wise men
Who worshipped him.

I am only a child,
I have no gift
With which to sufficiently worship
The King of Kings.

But I want
To give this gift,
Which exceeds all else of mine,
Which is very precious.

So I give thee, Jesus,
All my heart;
I give thee all my love
And all my life.

BOSTON UNIVERSITY

"NOT ONLY GREATER THAN ANY OF ITS PARTS
BUT GREATER EVEN THAN THE SUM OF THEM"

Its alumni serve the world

COLLEGE OF PRACTICAL ARTS AND LETTERS

The College of Practical Arts and Letters, although a younger Department, is already making its influence felt.

More than four thousand young women have already passed through its halls and are now filling positions of importance in a wide variety of fields. On a broad cultural foundation, they have built up a helpful structure of technical ability which makes them eagerly sought after by executives who need secretaries with the capacity to become virtual executive assistants.

By no means all of the young women who are today creating a reputation for the Boston University College of Practical Arts and Letters are in secretarial positions. Many have entered the field of Home Economics and are making definite contributions there. Others are making their way in Applied Art, utilizing the knowledge gained at Boston University to advance in the fields of Costume Design, Advertising Art, Interior Decoration and allied fields.

Many have entered commercial teaching, a field to which this college has made important contributions. Still others have prepared themselves for secretarial work in technical fields such as medicine and laboratory research and analysis.

This Department of Boston University offers a solution to the problem which faces so many young women each year, the problem of preparation for business and for domestic life. Through the program of studies, a qualified young woman may equip herself to earn a livelihood, and at the same tme, acquire a background which will be invaluable in establishing a home.

3.

This is the third of a series of eleven statements designed to acquaint the public with the service of Boston University to all branches of human life today.

Where there's a will, there's a way!

REMEMBER
BOSTON UNIVERSITY
IN YOUR WILL.